

The ANSGAR LUTHERAN

Little Mary Jones's Bible

little more than a century and
lf ago, a girl's craving for her
Bible opened a new field of
estian endeavor which has had
parallel in history.

en — as now — millions were
out the Word of God. But lit-
Mary Jones, daughter of a Welsh
ver, did not think of the prob-
of millions. She knew only
she wanted a Bible as her own
that it was her own personal
blem.

ne story of Mary, and how she
her Bible, is one of the most
rt-warming tales of faith. First
had to learn to read, then spend
years saving. When at last she
accumulated enough for her
chase, Mary trudged barefoot
twenty-five miles to learn that
es no longer were being pub-
ed in her native Welsh and that
e was obtainable.

was the Reverend Thomas
rles, of the village of Bala, in
es, who gave the girl her Book
he year 1800. From that small
dent in a remote hamlet, sprang
movement which has seen the
lication and distribution of more
1,200,000,000 copies of the
ptures in more than 900 lan-
ges and dialects.

o the minister it had been evi-
t for years that the supply of
es for the Welsh people had
n pitifully inadequate and every
rt to get more had fallen upon
ncies already overburdened with
r duties or had resulted in pri-
too high for the scanty means
he people.

that same year 1800, an edition

of 10,000 Bibles was exhausted in
four months and whole districts
failed to receive any. Two years
later, Mr. Charles tentatively sug-
gested to some friends on a com-
mittee of a Religious Tract Society
his idea for a new Society. The so-
ciety would supply Scriptures for
the people of Wales.

The idea caught fire. The alert
mind of Joseph Hughes saw its pos-
sibilities. "If for Wales, why not
for the kingdom? Why not for the
World?" Why not, indeed?

On March 7, 1804, the British &
Foreign Bible Society was launched.
One hundred and fifty years later,
people of at least 60 nations will
commemorate the historic event.
There are now 24 national Bible
societies, all joined in the United
Bible Societies and they are cur-
rently distributing 20,000,000 vol-
umes of Scriptures each year.

Other Christian organizations, in
Britain and Germany, had under-
taken some responsibility for Scrip-
ture supply prior to 1804, but they
had only signaled the coming event.
With rare foresight, the British
committee realized it could not ac-
complish its task alone. Represen-
tatives were dispatched to other
countries in Europe and America
and 48 Bible societies grew in the
next 12 years.

In America, the first Bible soci-
ety was formed in Philadelphia in
1808 and a hundred others followed
quickly, until, in 1816, a national
body, the American Bible Society
was established. Today, the Amer-
ican society provides more than
half of the total world distribution.

The entire year of 1954 will be a
year of observance but five dates
will have special significance.

On Saturday, March 6, children
in Britain will attend a giant
"birthday" meeting in Royal Festi-
val Hall, London. The Lord Mayor
of London will officiate and cut a
tremendous birthday cake. Funds
which children have contributed for
the distribution of Scriptures and
signatures of the World Goodwill
Book will be collected.

Although the jubilee year will be
observed with proper appreciation
and thanksgiving for the accom-
plishments of the past, it is also a
period for serious reflection on the
work still to be done. Hundreds of
millions of people are still without
their copies of the Scriptures and
the number grows greater, rather
than less, each year.

Despite the amazing record of
twenty million copies distributed in
1953, the total did not even keep up
with the birth rate—much less keep
up with the needs of replacements
and the needs of the newly literate.
In the year 1953, twenty-five mil-
lions were added to the earth's pop-
ulation while only twenty millions
of Scripture copies were being dis-
tributed by the societies.

The first aim of the societies will
be to increase distribution during
1954 to 25,000,000 copies, a total de-
signed to keep pace with the birth
rate. By 1960, it is hoped that 50,-
000,000 copies will be distributed
annually.

The second goal is to bring about
a mass statement of faith in the
Scriptures—the greatest mass state-
ment in human history. All who
believe in sharing their Scriptures

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News and Notes

THE ANNUAL CONVENTION

Our Saviour's Lutheran Congregation at Audubon, Iowa, is already well under way with preliminary preparations for the Synodical Convention in June. The general committee, headed by Oliver Roberts, has set up 17 sub-committees to handle the varying details that must be taken care of in order to assure a pleasant and efficient setting for the convention. One general meeting of all committees was held in January to coordinate the various duties.

We at our Saviour's hope that many will come from both far and near to share in the responsibility for decisions to be made, the spiritual nurture, and the fellowship with friends—both old and new. We pledge our best endeavor to make your stay at Audubon both pleasant and profitable.

Details as to reservations, transportation, etc. will be published in our church papers soon. In the meantime, plan to come to Audubon because we are planning to have you here.

The convention is from June 15-20. Announcements about registration for lodging will be made soon.

Scranton-Coon Rapids Parish, Iowa, M. Jorgensen, Pastor.

The parish has experienced God's goodness and guidance during the past year. A promising beginning has been made of nineteen hundred and fifty-four.

In the First Lutheran Church at Scranton a considerable turnover of membership has been experienced. But while a large number of members moved to other points, new members have been added to the congregation.

The chancel has been beautified during the year. New carpets have been laid. New altar vases have been secured. A pair of altar candlesticks was presented by an unnamed family at Christmas time.

An improvement fund has been established for future usage.

The work among the women of the church has been somewhat changed. All the women of the church are con-

sidered members of the organization. No membership dues are paid, and yet the money has not been scarce.

The Immanuel Church near Coon Rapids has seen improvements on its property during the past year and still the program of improvement is incomplete.

Mrs. Maren Petersen, who for nearly thirty years was Sunday School superintendent, was honored and a token of appreciation in the form of a Bible was presented to her.

A class of eleven is preparing for confirmation. The class will be confirmed in their Christian faith in the early fall.

A church membership class became a general cottage meeting with weekly sessions. Thus not only the prospective members were instructed, but the more mature members reviewed the fundamentals of the Christian faith.

At the beginning of the year both congregations voted their pastor a substantial gift of money as a token of appreciation.

Detroit, Michigan, Northwest Trinity Lutheran Church, Pastor Oscar Johnson.

The choir ushered in the Christmas season with a well rendered program. The Christmas festivities included the Women's Guild's annual Christmas party; the Luther League's caroling at the homes of the aged and shut-in; the Sunday School program, entitled "The Star Lighted Path," and the services on Christmas Eve and Christmas Day. All of these contributed to the beauty and the sacredness of the holy season.

On the morning of December 24th Pastor and Mrs. Oscar E. Johnson became parents of twins: Julianne and Paul Dana. As a congregation, we all rejoice with them over this event.

At the annual business meeting, which was held early in December, Pastor Johnson gave a comprehensive report of the past year's activities and plans were made for a full program for 1954.

On our Synodical Youth Sunday, members of our Luther League conducted a very good service, with all

of the parts being carried out them. A student, Norman Borsv from St. Olaf Lutheran Church L. C.) and our Senior Choir directed for some months, brought a fitting message.

On Sunday, February 7th, a recitation was given by the congregation, honoring all those who became members during the past year.

We are happy to report that average attendance during the first four Sundays in the new year was 100. This is the highest average for one month which has not had special Sundays.

Margaret Christiansen, who has been serving temporarily as our Finnish Worker, has now accepted a position in the field of Social Welfare. She will, however, continue to serve on a part-time basis for a few months. —Cor

Brooklyn, N. Y. Salem Luth. Church

Since the beginning of fall, we have had two temporary part-time pastors. Rev. Earle Fisher from the U.L.C. has taken care of the English service, Young People's meetings, confirmation instructions, and other ministerial functions, and Rev. Hans Brink Jensen from the Danish Seamen's Mission, New York, who has conducted Danish service.

According to the record of the years, our people have been faithful in coming, and the attendance at English as well as the Danish service has not been less than usual, and now and then new worshippers have been with us.

Mr. Bruun the president stated that the income has been as generous as that of the former year. We have been able to fulfill our Synodical obligations, meet our church expenses, and start the new year with a balance on hand of \$593.96. In this connection the president informed us that this year's budget must be raised \$4000. in order to meet possible added obligations.

Thus we have been enabled to hold the fort though hampered much by our predicament. But it is hard for us to understand that to none of the ten pastors we have called did our call appear as a "Macedonian call."

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

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Spencer, Iowa

Editorials and Comments

THE NATIONAL LUTHERAN COUNCIL MEETS

These lines are written while the National Lutheran Council is in session at Atlantic City, N. J. We have more given space to some of the reports to that meeting. We urge you to read the reports on pages 5-6-7.

The report on Latin America is a great challenge. It is as if God is really at work through the Lutheran Church in that continent. The report on racial segregation is also most interesting. We urge you to read it all, it has some interesting observations. The hearing of Bishop Oxnham and Eisenhower's "atoms-for-peace" proposal are mentioned as big events of the past year. The report on the great population upheaval in the United States should also be read carefully.

The **Brotherhoods** of our congregations could well spend one evening discussing these reports.

And then we also refer to Dr. Siefkes's fresh report from Germany. These three pages should serve to give a larger horizon. As to the discussions at the convention we shall report later.

NOTES ON THE PENDING MERGER

We have tried to report the merger developments from time to time as the meetings were held. By this time the pastors should all have the **Report of the Joint Committee to the Conventions of the Negotiating Bodies, 1954**. We shall be happy to get reactions from the pastors as they read the report. It is a very comprehensive report of 118 pages. It will be voted upon at the conventions to be held this summer.

We have already reported and commented on two parts of the report, General Principles of Church Order, and the Congregation. Today we shall comment on a few sections, and continue to do so till we have gone through the book.

The Convention of the Church Body to be held every year is the legislative authority. The Joint Church Council has interim legislative authority, and it is responsible for carrying out the decisions of the annual conventions. This Joint Council consists of the 18 district presidents and one lay member from each district. It also includes the president of the church body plus 12 members on the Board of Trustees, six of which must be lay members. This means that the Joint Council will have 46 members.

There are two commissions under the Joint Council, the Commission on Evangelism, and the Commission on Church and Social Action. Also under the Joint Council there are seven Divisions: American Missions, World Missions, Education, Charities, Pensions, and Publication. The auxiliaries are provided for, one for each of the divisions: Men, women and youth.

The General Convention will be held every other year, with about 1000 voting members, 500 clergy and 500 lay delegates. There will be a number of advisory members such as the officers of the church body. They have a voice but no vote. There will also be some official advisers such as professors of the theological seminaries,

college presidents, etc. They have a voice but no vote.

Such a convention will be very different from our own annual conventions, where all advisory members and official visitors may vote, and where we can send up to 600 lay delegates.

The Districts will hold annual conventions, voting members of which shall be all pastors serving a parish, plus one delegate from each congregation, plus an extra delegate for every additional 500 confirmed members of a congregation or fraction thereof.

The Districts will be very important. 20 pages in the report alone are given to the district organization. The District will take care of its own affairs subject to the general body. They will arrange the number of conferences (circuits) within each District. And they will have committees to study the same problems as the divisions and commissions and auxiliaries in the general body.

The ordinary pastor and lay member will get most of his fellowship with the Districts. Iowa District will have about 400 pastors and the same number (or a few more) of lay delegates at its annual convention. The Eastern District will have over 200 pastors and the possibility of about 300 lay delegates.

It goes without saying that resolutions or recommendations made at the district conventions will have much influence on the decisions of the general conventions.

Next time we shall comment on some of the other sections.

LET FREEDOM RING

During the year 1953 we often referred to such men as Velde and McCarthy. We did this because we thought that their method of fighting communism was not in the spirit of freedom. We are happy to report that the general public seems to have agreed with us.

We hate godless communism. But we must be careful in fighting it, that we do not get to use the same methods as the communists. If we do, we have lost our democratic and Christian liberty.

It had almost come to this that if one or two members of a church got a grudge against their pastor, they could utterly discredit him by saying that he had communist or leftist leanings. We are happy to report that the common sense and the Christian view of life has utterly discredited such tendencies. It still happens that a liberal Christian leader in theology is talked of as leftist by the fundamentalists. But we feel sure that they also will lose out. We have no sympathy with liberalism among Christian leaders, if they deny the fundamental doctrines of the Christian faith. But that does not make them communists. We have had liberals all through the life of the Church, but that did not make them atheistic materialists. It should not make them that now.

This paper is mailed the day before Lincoln's birthday. This is a good time to think about our liberties and sing, "From every mountainside, let freedom ring!"

The Antidote for Trouble

(A Funeral Sermon on John 14:1-11)
By Adolph Kloth, North Hollywood, California

A few days ago I had trouble, flu trouble. And since I could not well afford to be sick I went to the doctor and asked him to give me some kind of antidote. This he did for me. He gave me some medicine and almost immediately I began to get stronger.

Today, dear friends in Christ, you have trouble, the very worst kind of trouble that people in this world can have. And you have come to me for help. You have come to me in order to get some kind of antidote for the bitter experience which is yours. Let us therefore see what we can do.

In this 14th chapter of John's gospel we have Jesus Himself telling us that there is available to all men who will have it a very wonderful antidote for all the moral and spiritual troubles of humanity. That antidote, he says, is **SPIRIT-CREATED FAITH OR TRUST IN GOD AS GOD IS REVEALED IN HIMSELF, JESUS CHRIST OF NAZARETH.**

"LET NOT YOUR HEARTS BE TROUBLED; BELIEVE IN GOD: BELIEVE ALSO IN ME . . . HE WHO HAS SEEN ME HAS SEEN THE FATHER . . ."

Ah yes, when we look at Jesus Christ with eyes that have been given and strengthened by the Holy Spirit it is a most wonderful Deity that we behold. In the **first place, God, as He is revealed to us in Jesus Christ, is most certainly a God who, while hating sin, certainly LOVES THE SINNER!**

According to John's gospel the 8th chapter, there came one day to Jesus a group of scribes and pharisees pushing around a woman whom they supposedly had caught in the act of adultery. According to Old Testament civil law, established by Moses for the period of Israelitish theocracy, this woman was supposed to die by stoning; and the scribes and pharisees, being desirous of trumping up some charge against Jesus so they could get rid of Him, came now and said to Him, "Now, in the law Moses commanded us to stone such. What do you say?"

The scriptures indicate that instead of answering these accusers, the Christ began writing in the sand. And very likely that which He wrote was a list of the sins He knew these scribes and pharisees were guilty of. There was extortion, formalism, greed! Yes, that is what He must have written, for it says that as He wrote these accusers began to go away, one by one, until finally He, Jesus, was left all alone with the woman.

Once Jesus was alone with this woman one of the most powerful antidotes for human trouble that could possibly be given by God was administered. **IT IS THE ANTIDOTE OF CROSS-BOUGHT, BLOOD-BOUGHT FORGIVENESS OF SIN!** Jesus says to the woman, **"WOMAN, WHERE ARE THEY? HAS NO ONE CONDEMNED YOU?"** The woman answers, **"NO ONE, LORD."** Then **JESUS APPLIES THAT INDESCRIB-**

ABLE BALM FOR TROUBLED SOULS; HE S TO HER, "NEITHER DO I CONDEMN THEE; AND DO NOT SIN AGAIN!"

Yes, friends, you have trouble today. But through faith in the Triune God as He is revealed in Christ Jesus you certainly as Christians have a antidote for your trouble. You know that God is a God of forgiveness to all those who have been new creatures by the indwelling of Christ! In Christ your loved one is forgiven! In Christ you and I are forgiven! It is therefore always tremendously important that we give God in Christ plenty of chance in our hearts.

In the **second place, GOD, AS HE IS REVEALED IN JESUS CHRIST IS CERTAINLY A GOD WHO ALREADY GAINED THE VICTORY FOR US OVER THE LAST ENEMY, DEATH!** And what an antidote for troubled humanity that can be!

Of all the incidents in which the resurrection power of the Triune God is demonstrated in scripture thoughts somehow turn today to the resurrection of Lazarus, the brother of Martha and Mary.

According to the gospel of John (chapter 11), the death of Lazarus was not just an ordinary death, rather, as Jesus Himself declares, **"IT WAS FOR THE GLORY OF GOD, SO THAT THE SON OF GOD MIGHT BE GLORIFIED BY MEANS OF IT."** At the time that the death happened Jesus was not present; rather, He was working with some of His disciples east of the Jordan. And He tells those disciples He was glad that He was not there, because this way they would have all the more reason to believe that He was Godhead of which He was a part **REALLY DID HAVE POWER OVER THE LAST ENEMY, DEATH!**

When Jesus finally arrived at the Bethany home Lazarus had already been in the grave four days. When He commanded that the stone of the grave should be rolled away, the sisters objected, "Lord, by this time there will be an odor . . ." But when He insisted that they were about to see the glory of God, they complied. The stone was rolled away. And when the stone was finally rolled away, it says that Jesus first "lifted up His face and prayed." Then it says, **"HE CRIED WITH A LOUD VOICE, 'LAZARUS, COME OUT!'"** Friends, it is a matter of historical record, Lazarus came out! For a number of years he was actually around in Jerusalem to harass those who refused to believe that in the God of our Lord Jesus Christ there really is power over the last enemy, death!

Now, beloved in the Lord, this same Christ who called forth Lazarus has said, **"He that believeth on Me, though he die, yet shall he live!"** And we can be absolutely sure that He meant what He said! We must not let

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American Activities Committee.

ext to the hostilities in Korea and the change of administration in Washington, he said these events "are probably the most meaningful developments of the year."

the school segregation cases, Dr. Van Deusen said the Supreme Court reviewed its historic "separate-but-equal" doctrine of race relations, and faced for the first time the question of whether segregation itself is constitutional.

the decision of the Court is against segregation, he predicted that "it will accelerate greatly the profound change in the American social pattern which is already underway."

Dr. Van Deusen observed that "it is embarrassing, at the least, to have the Supreme Court arrive first at the goal toward which the churches should have led the way."

The Christian conscience ought to break trails of racial brotherhood," he asserted, "rather than timidly following trails that are already broken by secular laws or judicial decisions."

And, he said, "who knows to what extent this blindness in American church life may have affected adversely the attitude toward Christian missions in Asia and Africa?"

Dr. Van Deusen praised President Eisenhower's speech before the United Nations, dealing with the pressing problem of how atomic war may be avoided, as "an imaginative beginning," although "far from a complete

answer to the grim atomic dilemma."

Point out that the President "proposed a beginning toward a constructive solution which envisioned the harnessing of atomic power for useful ends" and "asked for cooperation rather than competition in the use of atomic energy," he added:

"the concern of the churches for a soundly based peace led church leaders to welcome warmly this new initiative on the part of the United States. They were especially gratified that the proposal was within the framework of the United Nations rather than on a unilateral basis."

Bishop Oxnam's appearance before the House Un-American Activities Committee at his own request, according to Dr. Van Deusen, marked "a high point in the fight against the labeling of Protestant clergy as being soft toward communism."

He said the bishop "went through the ten-hour grilling with intellectual integrity and emotional poise" and "brought into the open the committee's use of unsubstantiated charges as if they were facts."

"This public hearing, the largest since the Alger Hiss case, opened the eyes of many Congressmen," he added, "to the basic confidence of the public in the integrity and loyalty of the Protestant clergy, and to the unfairness of the methods of some Congressional committees."

He said Bishop Oxnam's hearing "was a real turning point in public sentiment and in the attitude of Congress toward the abuse of the privilege of investigation by Congressional committees."

Review of Entire Church Program Urged to Meet Population Upheaval

Review of the entire life of the Lutheran Church to meet the "mid-century population upheaval" in America and its effect "upon every phase of the Church program," was urged at Atlantic City, N. J. by Dr. H. Conrad Hoyer of Chicago, executive secretary of the National Lutheran Council's Division of American Missions. Dr. Hoyer placed before the Council's 36th annual meeting a recommendation to convene in 1954 a conference of church leaders "to give attention to the effect of population mobility upon the programs of parish education, youth, church polity and practice, preparation for church membership, transfer of membership" and other aspects of church activity.

The mass movement of people in America challenges the Church; it threatens her life; it also opens new doors for her witness," he asserted.

Dr. Hoyer told the Council that, according to the latest available Census Bureau estimates, 36 million Americans changed addresses in 1952. Assuming Lutherans move as much as others, he added, this meant 924,700 members of churches cooperating in the Council moved from one place to another in a year.

The Census Bureau estimated that 16 per cent of the Americans who moved within a year settled in different states, 17 per cent moved from one county to another in the same state, and 53 per cent moved far

enough to change their address from city to city, he added.

"The far-reaching significance of this tremendous mobility on the life of the Church is apparent, but we need to study and analyze it in relation to the Church and her program," Dr. Hoyer said. "Church programs need to be adjusted in order that losses may not be too great, and so that opportunities might be used to the full."

Claiming that the ministry to new permanent communities in all parts of the country "confronts the mission boards with a tremendous responsibility to plant churches to reach and serve a growing and moving America," Dr. Hoyer said the boards of the church bodies cooperating in the NLC "have tried to measure up to the challenge."

"More new fields have been assigned and more new fields have been occupied (last year) than in any previous year in our generation," but "even so, there are many new communities where the Lutheran Church has not been planted, and some of these communities are entirely without a church," he asserted.

Dr. Hoyer reported that more than 120 mission churches had been established in 1953 by the participating bodies of the Council. Of these, he said, 65 were organized by the United Lutheran Church in America, 21 by the Evangelical Lutheran Church, 18 by the Augustana Lutheran Church, and 14 by the American Lutheran Church. A total of 85 churches were started in 1952.

Notes From the Lutheran Stewardship Conference

By C. C. Madsen

The Fourth Annual Lutheran Stewardship Conference was held in Minneapolis, Minnesota, January 7 and 8. Representatives from the stewardship boards and committees of all eight National Lutheran Council bodies and the Lutheran Church-Missouri Synod were present. Pastor Raymond M. Olson, Director of Stewardship for the Evangelical Lutheran Church, presided at the sessions, and Pastor F. W. Kaskinen, Suomi Synod, served as secretary. Next year's conference will be held at St. Louis, Missouri, with the Rev. J. E. Herrmann of the Missouri Synod Department of Stewardship serving as chairman.

Since I was the only representative of our United Evangelical Lutheran Church in attendance, it is my desire to share with our **Ansgar Lutheran** readers a few impressions from the sessions. When one shares the fellowship of a group such as this comprising representatives of all of American Lutheranism it is most heartening to experience the strong measure of united effort and spirit which prevails. One feels encouraged to believe that, despite differences which still seem wide in some areas, it is becoming increasingly apparent that the things which unite us are stronger than those which divide us. The prevailing spirit of the sessions was an earnest willingness to share experiences and ideas and to unite resources and efforts toward a more fruitful, genuinely Christian stewardship program.

Reconstruction Problems in German Lutheranism

Significantly, and it seemed appropriately, the center of interest in the meetings was not directed first toward our own American problems and program but toward those of fellow-Lutherans in other lands who are still suffering from the ravages of World War II, grappling with grave problems of reconstruction and facing the facts of impending threats of Communism and world unrest. This focus of interest was brought to us by Pastor Carl Mau, a pastor in the American Lutheran Church, who returned recently on furlough from three and a half years' service in Germany.

Pastor Mau drew a vivid picture of the spirit and life of the typical parish and pastor in the German Lutheran Church. In doing so he pointed out many of the weaknesses and problems we so frequently hear in reports from the "State Churches" in European Lutheranism; but he also described with deep understanding and high regard the ministry and devotion of the typical parish pastor. He did this in such a way as to give us a new sense of appreciation of the problems and accomplishments of the Germany clergy. The task of introducing American "free church" patterns of lay activity becomes evident, when one realizes the "State Church" system has existed for over 400 years. It is somewhat of a misrepresentation, however, to speak of a "State Church" in Germany, Pastor Mau stated, since in 1918 the churches of Germany severed official ties with the state and

set up their own administration. Since that time only essential relationship exists in the fact that state collects the withholding tax on all incomes financial support of the church—about eight tenths one percent. This is a service to the church rendered the government, but the church is free in administering the funds. The relatively small amount of money raised by Sunday collections and offerings is given largely to local charitable enterprises and institutions of mercy. There is, consequently, little conception of stewardship in the experience of the typical parishioner.

About 98 percent of Germans are church members but only about three to five percent attend service and in some areas only about two percent. The pastor with seven or eight thousand members in his parish and in some cities as high as fifteen thousand, has little opportunity to become personally acquainted with his people. This does not mean, however, that he lives in easy officialdom. Pastor Mau expressed deep admiration as he outlined graphically the normal week of a typical pastor in Germany. Ministerial acts alone—baptisms, weddings, funerals—absorb much of his time and energy. Many pastors give weekly religious instruction in vocational schools and, in a large parish, regularly instruct several hundred children for Confirmation. Since these pupils are divided into groups and usually meet about two hours a week for two years of thorough instruction, many hours of the week are devoted to this ministry. Evenings are filled with meetings and conferences with workers and auxiliaries; and the typical pastor devotes many hours a week to diligent sermon preparation. Hence he bears the sad burden of knowing at the end of each day that many sick have not been visited, some of his flock have died during the day without his ministry and others in need of his personal ministrations have not been reached. As a result of this there is an earnest effort in German Lutheranism to divide the larger parishes into smaller groups. In many areas good beginnings have been made, but shortage of pastors is still an acute problem.

Although many Germans still seem to feel that American "activism" with its emphasis on lay activity and practical aspects of Christianity is a somewhat dubious quality, the Lutheran World Action program has done much to foster respect and gratitude for these practical emphases in American Lutheranism. A reporter for the **Minneapolis Star** wrote as follows, quoting Pastor Mau:

Through contact with American Churches since World War II in relief and inter-church aid programs, German Protestant leaders have seen the shortcomings of their operations and have asked for help in developing their own programs of stewardship and evangelism . . .

The Church of Hannover, headed by Bishop F.

Lilje, has been the first to establish a department of stewardship and evangelism. It is giving its members "Lord's Treasury boxes" in which they can place a portion of their incomes for church purposes.

Significant state-wide evangelism movements are exerting a pronounced influence, notably the "Evangelism Academy," an approach to various industrial and professional groups in conferences and conversation contacts; the well-known "Kirchentag" which in 1953 attracted world-wide attention as more than 250,000 people from all over Germany met and were confronted with the Christian Gospel and its challenge to personal evangelism; and, finally, a nation-wide Youth Movement which is promisingly vigorous and effective.

The reader may wonder why so large a part of this report is devoted to Pastor Mau's messages. We make apology for this, however, for this emphasis reflects appreciation with which his two addresses were received and the influence of his presence at the sessions. Aside from the informative value of his messages there is the pervading reminder that all of our stewardship work, if it is to be Christian, be intelligently concerned with the needs of those who still are crying, "Come over and help us!"

Stewardship in American Lutheran Churches

With this we turn to other phases of our meetings. Representatives reported on the projects and programs of their respective synods, with particular emphasis on new developments during the past year. Those of us who serve in smaller synods may tend to be somewhat overwhelmed by the magnitude of specialization and effort in the larger bodies. It is neither possible nor necessary for a synod the size of our UELC to attempt to copy the patterns of the larger groups. We do need, however—and this was made abundantly clear in the reports and discussions at the conference—the larger synods are generously willing to share with other bodies their printed material and other helps. Lay leaders and pastors in our parishes can obtain an abundance of excellent material by writing to the stewardship offices of the various synods at their respective headquarters. It was pointed out by the delegates in several instances that material, much of which is sent gratis to their own parishes, will be supplied at cost to others upon request. Our UELC Stewardship Committee hopes to be of service from time to time (as was done in the recent issue of **My Church**) in providing information on recommended stewardship material and practices.

This report will not attempt to list activities and materials reported by the various representatives at the conference. Space would not permit this, and with new programs and materials in constant production such a list would be of little lasting value. We would like to suggest at this point that our parishes and pastors could render one another good service by reporting in the church press some of the methods or materials they have found effective. We hope that other Dis-

tricts may follow the examples of the Iowa and Minnesota Districts in forming stewardship committees. These committees can perform a valuable service by examining and recommending to their parishes appropriate helpful procedures and material for the local stewardship program.

The conference reports and discussions reflected certain emphases and trends which deserve note. Some of these are as follows:

1. There was unified testimony to the conviction that the Biblical principle of free-will proportionate offering is the one which represents truly Christian stewardship. Oral expressions and printed tracts seem increasingly outspoken in the unanimous conviction that sales and all kindred "devices" for money-raising are less effective and are often harmful in that they may dry up the well-springs of true Christian motivations for stewardship.

2. Despite excellent printed material and other helps available, the opinion was repeatedly voiced that there is no adequate substitute for personal visitation and face-to-face discussion in presenting stewardship causes. One of the larger bodies is using "cottage meetings" in connection with the parish every-member visitation. At these meetings groups are invited to homes of selected lay members, and an evening is devoted to presenting the needs and stewardship goals of the congregation. Short film-strips, display cards, leaflets and other aids are provided for use at the gatherings. In this connection we may note that the program of personal visitation to the parishes by our Iowa and Minnesota District Stewardship Committees indicates an awareness of the value of these personal contacts and testimonies by laymen.

3. Stewardship is the consecration of the **total** life of the Christian, not measurable merely in the amount of money he gives. Here are a couple of noteworthy statements uttered in this connection: "Stewardship is not just what you **do** but what you **are**." "The deeper measure of Christian stewardship is not the ten percent we give to the Lord but what we do with the ninety percent we keep for ourselves."

4. Some groups are giving increasing attention to providing Christian guidance to persons of means. One synod has a full-time Stewardship Counselor who is at present giving considerable time and effort in areas where such factors as discovery of oil are bringing sudden prosperity to members of the Church. In relation to this the assertion was made, "When a Christian becomes rich, either God gains a fortune or He loses a man."

5. It was interesting to note that there was general agreement, based on experiences within parishes, concerning the effectiveness of professional fund-raising counselors and organizations for capital fund projects such as building programs. It was reported that where such services have been employed the financial results were gratifying beyond expectations and, more important, the level of stewardship and consecration was

(Continued on page 13)

Thy Kingdom Come

SKETCHES FROM A SUMMER IN COLOMBIA

By Rev. F. W. Thomsen

VI. Home at Medellin

During the last two days of our river trip we were again reminded of the tensions in this region. Once more we had to "park" along the Magdalena River bank since it was not possible to sail by night. We watched as one of the crew members picked up a large cable, walked into the jungle which was lighted by the beam from a large searchlight, and secured the boat to a tree. One other boat, the **El Banco**, was tied beside our **Medellin**. Next morning this smaller boat, the **El Banco**, led the way up the shallow river, measuring the depth of the water. There was barely the necessary five feet of water to float the **Medellin**.

We spent Sunday, June 28, quietly watching the people in villages and towns. For the first time we saw crocodiles sleeping on the sand bars. As we watched the river scene our thoughts were miles away: I was thinking about home and my congregation at Moorhead, Iowa; Arnfeld Morck and his wife often mentioned their children and friends waiting for their return.

About noon the following day we saw the high buildings of Puerto Bereo rising above the green treetops. It was not long before we docked, said goodbye to our Colombian friends, and waved a fond farewell to the **Medellin**, our home for eight days.

We boarded the train for the last lap of the journey to Medellin. Also on board were weekend merrymakers, who were enjoying the birthday of Saints Peter and

Paul with liquor and song. (Little did they know it was also my birthday!) As the train wound its way up through the mountains, evening came on and long shadows of the Andes darkened the valleys below. But this magic spell was broken by sudden entries into long tunnels which forced smoke and soot into the coaches and left the passengers gasping and sneezing. At nine o'clock we saw the thousand lights of Medellin shimmering like a sea of stars.

A short taxi trip from the station brought us to the mission house. No sooner had the taxi stopped than mother and children were in each other's arms. During an enjoyable meal prepared by the Christian maid, we exchanged experiences. Others who call this place home, beside Arnfeld and Hilrud, are their three healthy, energetic children, Anita, "the Little Red Hen"; Alis, "Peter Rabbit"; and Agnes, "Mother Goose." Never was there a dull moment when they were around. Also residing at the mission house are "Corny," Miss Corne Jensen, who teaches grade school to children of English-speaking residents of the city and also helps a great deal at the mission center, and Belva Nerline, who helps Missionary Morck in the translation department. The "spunky" Christian faith of these people was a constant source of inspiration to me.

Before retiring, we all joined in devotions, giving thanks for God's providence on the long journey from the Caribbean coast.

NEWS AND NOTES

(Continued from page 2)

Brooklyn, with Salem as the only church of our synod, and with an unlimited mission field, presents a challenge to the most ardent man of God. The territory may be looked upon as one in a "Sodom and Gomorrah" region, and many believe the East to be the most de-churched area in our country. Natural Science and human intellect sit high in the saddle, and adherents interpret everything between heaven and earth, below and beyond, in earthborn language and by imperfect human wisdom. God's Word would appear to be for uneducated only, and young people, with ours among them, live here in a "be-wilder-ness" and need a champion of the Faith, and Salem congregation needs a shepherd.

The choir consists of 3 choirs: Junior—the little tots—Youth and Senior with combined voices of 45. And how beautifully they sing each Sunday, and also at 3-4 yearly concerts. How often they practice I do not

know, but judging from the singing it must be often and long. The choir is also otherwise unique. The members pay dues with which is procured music, organ tuning, and choir gowns.

The Sunday School has over 90 children enrolled. It is the future congregation and therefore a very important department. The teachers are well aware of this fact and are faithful in their work in which they have much joy, and take great interest in their charge. They will have their reward.—Serene Sorensen

Geneva, Minn. The Community Lutheran Church held its annual meeting on January 12th. To us this was an evening long to be remembered. At this meeting it was voted to go ahead with the building of the much needed addition to our church. This will consist of several class rooms, a new kitchen, cloak rooms, as well as adding length to our present auditorium.

It gives us reason to be happy when our Sunday School has grown so large that we must have more room to carry on our sessions.

We are at present collecting Kiddie Kits to be sent to the needy children in Korea. So far about sixty Kits have been turned in and more are coming. We now have our Sunday School divided into two departments. The Junior and Senior Dept. meeting in the church proper for devotions and the Primary Dept. in the downstairs.

We have indeed enjoyed the past year in our church. Rev. Joe Anderson has proven to be a very worthy pastor. Under his leadership we have gone forward. Two new organizations have been started by him in the past year, namely, The Altar Guild and The Young Married Couples' Club.

And now as we are in the beginning of a new year we pray earnestly that God will guide us in the steps we take and may we always look to Him with willing hearts ready to do our share to further His Kingdom here on earth.

We, here in Geneva Community, are going to try to do some work in Evangelism. We feel sure it can be done under the plan leadership selected.

BY THE FIRESIDE

YOUR BIRTHDAY

is is your birthday, friend, your day,
 and thinking of you now I pray
 that God may bless you more and more,
 may guard your heart, your roof,
 your door
 from evil. May his love attend
 you day by day, year long, dear friend;
 and may you grow in strength and power
 to meet life bravely, hour by hour;
 may you continue to be kind
 and true and loving; may you find
 God's hand on yours, though bright or dim
 as the road may grow. Thus, friend, with him,
 move forward gladly on your way
 toward another natal day.

—Grace Noll Crowell

A QUESTION

She was a vivacious young thing
 and vocal—as the department store
 elevator brought her back to earth af-
 ter what had apparently been a rather
 disturbing morning with the bridal
 counselling service.

"Really, Mabel, when she said not
 on Thursday—darling, I was fit to be
 tied!"

"Gentle maiden, pert and pretty, are
 you 'fit to be tied?'"

For the sake of your marriage-
 partner we sincerely hope the answer
 is a resounding yes.

Truly, here is a question to be ask-
 ed at every wedding.

When The Day comes, the one par-
 ticipant who hasn't had the benefit
 of a bridal counsel coaching says some-
 thing about the "bonds of holy matri-
 mony." And in case that isn't direct
 enough, he will look into the eyes of
 those about to be joined and ask, Are
 you fit to be tied? except that his
 words may be: if either of you know
 any cause why ye may not lawfully
 be joined together as God's Word doth
 allow, ye are now to declare it.

In that solemn hour of deep per-
 sonal commitment, a man and a wo-
 man should feel that by God's grace
 they are ready to express love, that
 they are "fit to be tied."

Truly, here is a question to be ask-

ed of every member of the congrega-
 tion. "Are **you** fit to be tied?"

One might wish for less easy con-
 fidence in certain pews when it comes
 to that wonderful hymn, "Blest be
 the tie that binds." To qualify for a
 place within the fellowship of Chris-
 tian love, one must be **fit** to be tied.
 Physical fitness isn't the point here,
 no, nor financial fitness either. Spirit-
 ual fitness is the issue, the ability to
 be one with others in prayer and praise
 and good works. "Fulfill ye my joy,"
 is the appropriate exhortation, "that
 ye be likeminded, having the same
 love, being of one accord, of one mind."

Friend, are you fit to be tied?

It is a question to be asked of all
 good folk who come forward to unite
 with the Church. Are you willing to
 acknowledge Jesus Christ as Lord, and
 in the power of His strong name com-
 mit your life to God?

It is a question to be asked in Par-
 liament, for if a nation's laws are to
 be just, and its people free within
 their national unity, must there not
 be a moral fibre in our community
 that makes us fit to be tied? Madame
 Pandit, asked when India would be
 self-governing, replied, when we are
 worthy. Human society in the final
 analysis is founded on faith, but faith
 is something we claim rather than
 create.

It is a question to be asked in the
 United Nations. Are we fit to be tied?
 A system of checks and balances will
 not do. Unless there is a root-convic-
 tion in every representative, express
 it how he will, that "God hath made
 of one blood all nations of men for
 to dwell on the face of the earth"
 then the nations are not, cannot be,
 united.

It is a question to be asked on one's
 knees. Am I fit to be tied?

In a burst of self-awareness one of
 our Lord's nearest and dearest cried
 out, "Depart from me, for I am a sin-
 ful man!" In that anguished cry is hid
 the fearful sensitivity of Everyman
 who seeks fellowship with God through
 Christ Jesus.

The psalmist speaks for him: "Mine
 iniquities have taken hold upon me,
 so that I am not able to look up; they
 are more than the hairs of my head:
 therefore my heart faileth me."

Yet we are heirs of a promise. "The
 days come, saith the Lord, when I will

make a new covenant with the house
 of Israel." And again, "I will never
 break my covenant with you."

There is the seed of purification in
 sombre thoughts, and the fear of the
 Lord is clean.

Who shall ascend into the hill of
 the Lord, or who shall stand in his
 holy place? Who is fit to be tied with
 bonds of love? He that hath clean
 hands, and a pure heart.

Thanks be to God, who giveth us
 the victory through our Lord Jesus
 Christ. —United Church Observer

With the intention of diverting his
 son's attention from Wild West tele-
 vision entertainment, a father bought
 a book about Abraham Lincoln. A
 few evenings later, the father asked
 his son what he had learned about
 Mr. Lincoln.

The boy replied: "He was shot in a
 show."

A woman who wanted to show off
 her young son's scientific knowledge
 to the members of her bridge club call-
 ed the youngster in and asked: "Bob-
 by, what does it mean when steam
 comes out of the kettle spout?"

"It means," replied Bobby, "that
 you are going to steam open one of
 daddy's letters."

Forecasting the coming styles, the
 fashion editor wrote: "There will be
 little change in men's pockets this
 year."

WHEN THE NIGHT

When the night has covered me
 And the stars are shining
 When the Milky Way I see
 Though my heart is pining,
 In my heart an anthem springs
 New but filled with meaning.
 And the happiness it brings
 Tells me I am leaning
 On the strength of One who died,
 One my sins have crucified.

When the dew is on the rose
 Early in the morning,
 When I rise from soft repose
 Hearing robins calling,
 In my soul new joy awakes,
 Praise and glad thanksgiving;
 All my inner being quakes
 With the joy of living!
 Life is good if we but see
 Glimpses of Eternity.

—Oliver Everette

A Page For Youth...

Homer Larsen, Editor

LETTERS FROM OUR READERS

(A few weeks ago we wrote an article, "Mother, May I Join the Rainbow?" We asked that our readers send their reactions to us. We have received letters. Since two have been published stating that they did not appreciate the synod's stand on this subject we feel that it is only justifiable that we should print letters from two readers who write supporting our Church's position. We emphasize that we do not print these letters with any egotistical thought in mind but simply to state what others have written.

From a Young Man in Nebraska

"I wish to congratulate you or whoever wrote the article, 'Mother, May I Join the Rainbow?' I think we should have more concrete instruction regarding lodges. The Missouri and Wisconsin Synods stand solid and teach the truths to their people with reference to the lodge. I believe the time has come to preach the truth concerning the lodges to all of our people and not beat around the bush. Let us build on the Solid Rock."

From a Seminarian

"I read the article on the Rainbow today. Any religious group who does not set forth Jesus Christ as the Son of God and teach that there is salvation in Him alone is un-Christian. . . It is a well known fact that there are Mohammedans in the Masonic Lodge. If Jesus Christ were truly held up as Savior in the Masonic lodge the Mohammedans wouldn't be there. The lodges have already made large gains in our U.E.L.C. and the time has come for us not to sit idly by but do something about it. I pray to God that our people may wake up to see the dangers of the lodge."

SYNODICAL LUTHER LEAGUE CONVENTION

Since our Synodical Luther League meets in Convention only every two years (odd numbered years) there will not be a Convention in 1954. However, plans

will soon be starting on the 1955 Convention. Watch for details in The Ansgar Lutheran.

NEW YOUTH HYMNAL

A new wire spiral bound youth hymnal entitled "Youth's Favorite Songs" published by the Augustana Luther League has just been released from the press. The price is 75c per copy, or 60c when 10 or more copies are ordered. Send your orders to the Youth Office, 1105 Oak Park Avenue, Des Moines 13, Iowa. The compilation contains 183 songs.

I would like to make the following quotations from the foreword to this song book which was written by Carl L. Manfred, Associate Youth Director, Augustana Luther League.

"At local and District League gatherings, at Bible Camps and Conference Rallies, at Leadership Schools and international Lutheran Youth Conferences it has been demonstrated over and over again that Christian youth love to sing. Over a period of many years a careful check has been made of the hymns and choruses which young people of our Church have named as their favorites. The compilation of songs in this book, therefore, was really chosen by the Leaguers themselves.

"In response to many requests this youth hymnal includes a limited selection of hymns and carols appropriate to the various seasons of the Church Year. The choruses and spirituals contained in the book are those which have 'proven' themselves through widespread usage among youth groups throughout the Church. It is significant, however, that when Augustana youth are asked to indicate their favorite songs their first choice invariably are the majestic hymns of the Church like 'A Mighty Fortress Is Our God' and 'Beautiful Saviour'.

"May the Lord of Youth bless YOUTH'S FAVORITE SONGS and inspire the users of this hymnal to sing with gladness, sincerity and thankfulness in their hearts unto Him."

THE ANTIDOTE FOR TROUBLE

(Continued from page 4)

faith in this resurrection power be lulled to sleep by the fact that for some good reason He is presently delaying the day of resurrection. That day is going to come just as surely as the long promised day of His incarnation, His birth, finally came after centuries of waiting!

Yes, all the dead shall one day rise! And those who are twice-born in Christ are not going to rise simply to be judged unto eternal separation from God; rather, they are going to be raised in order to be judged unto eternal life with God!

So beloved, be comforted in your day of trouble, for the only real antidote for man's greatest troubles, Christ in Him is free forgiveness through faith! In Him resurrection and eternal life with God! For what more can we unworthy sinners ask?

Jesus, Jesus, Jesus only
Can my heart's deep longing still.
Him I crave when sad and lonely,
He alone shall rule my will.
With my hopes on Jesus built,
Cries my heart, Lord, as Thou wilt.

THE LUTHERAN STEWARDSHIP CONFERENCE

(Continued from page 9)

used as a result of the project. Members of some of the synods' stewardship committees have taken advantage of training programs and conferences sponsored by the Wells organization and other church fund-raising institutions.

6. "It is more blessed to give than to receive" is a promise which bears blessings to congregations as well as to individuals. More and more churches are adopting and achieving the goal of giving as much to missions and other benevolences as they use for their local budget. A stronger financial program and marked growth in spiritual vitality in the parish are invariably the fruits where this policy is in effect. In similar spirit is the evident increasing tendency to depart from quotas and assessments to build the stewardship program on the foundation of gratitude and love rather than duty and demand. One stewardship director said, "We can't inspire our people by rattling budget skeletons before them." Another stated, "We are trying to emphasize what the budget **does** rather than what it **is**."

7. Fruitful training in Christian stewardship begins in childhood and youth. Our churches are giving in-

creased attention to stewardship training in the Church Schools and Luther Leagues. The children's program of the ULCA and the YES Program (Youth Education in Stewardship) of the ELC are noteworthy instances of this emphasis. Reports indicated very gratifying results from these projects.

8. All of the synods are making regular use of their synodical press in strengthening their stewardship programs. Virtually all of them are using their regular Sunday worship bulletins as media for providing information and inspiration for better stewardship.

We hope to consider some of the points outlined above when our UELC Stewardship Committee holds its next meeting and will attempt to make helpful suggestions to our congregations by way of concrete application of some of the principles and ideas reflected in this report. It was a privilege to share in the inspiring fellowship of the Fourth Annual Lutheran Stewardship Conference. It is our sincere hope that the Stewardship Committee of our UELC which is just beginning to function may be of some help in furthering the cause of a stewardship that is truly Christian and fruitful to the glory of God. Many of our parishes are already setting for the rest of us high examples of good stewardship. We hope their spirit and their methods may become the common blessing of all of us.

LITTLE MARY JONES'S BIBLE

(Continued from page 1)

with those who want a copy of the Word of God—as Mary Jones wanted her copy—will be asked to sign their names in a World Good Will book, as a testimony to their love for the Bible, their faith in its teach-

ings and their desire to share it with others.

Throughout the world, in remote villages and giant cities, people will sign the book.

To Mary Jones, sobbing before the Rev. Thomas Charles, it was small comfort that a copy of the

Bible was available in English. She could read only Welsh. A century and a half later, as whole nations become suddenly literate and as the art of printing explores new horizons, the goal, "To each in his own tongue," becomes a realizable accomplishment, and 1954 becomes a year of rededication.

WANTED: One copy of September, 1951 issue of LUTHERAN OUTLOOK. This copy is needed to complete our backfiles, and we will very much appreciate it if someone will send us this particular OUTLOOK.

Lutheran Publishing House
200 South Fifth Street
Blair, Nebraska

MANAGER WANTED—Supervision of guest Lutheran Home for the Aged, Elmore, Michigan. Residence at the home, opening May 1, 1954. Social Security benefits. For further details if interested contact S. M. Brock, Ionia, Michigan.

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TRAVEL TO DENMARK

SPECIAL MISSIONS	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A.	Gen. F. Foreign Mission
Previously acknowledged	49284.17	12727.69	9926.50	10858.80	10239.02	622.28	394.04	4097.84	418
Eugene, Ore., Bethesda Ladies Aid for "Black Ivory" in memory of the C. H. Lamborg baby	3.00				3.00				
Minot, N. D., Miss Virginia Larsen, final payment for Lydia of the Sudan Mission	10.00				10.00				
Eugene, Ore., Bethesda Sunday School	160.00	40.00	40.00	40.00	40.00				
Westby, Mont., Mr. and Mrs. Jacob Rasmussen in memory of Mrs. Andrew Jorgensen, Fremont, Nebr.	12.00								
Oakland, Calif., Dorcas Society of Our Savior's Luth. Church	55.00	2.00	2.00	2.00	2.00	2.00		2.00	
Boston, Mass., Bethany Ev. Luth. Church	20.03	15.00	20.00	10.00	10.00				
Boston, Mass., Mrs. Dorthea Larsen	5.00	11.95		5.01				3.07	
Council Bluffs, Ia., Mrs. L. P. Madsen in memory of Mrs. C. O. Christensen	5.00					5.00			
Council Bluffs, Ia., Mrs. L. P. Madsen \$5 in memory of Mrs. Anderson and \$5 in memory of Mrs. R. Larsen	10.00		5.00		5.00				
Council Bluffs, Ia., Mrs. L. P. Madsen \$5 in memroy of Mrs. Anderson and \$5 in memory of Mrs. Jensen	10.00	5.00							
Audubon, Ia., League Rally offering	23.00	23.00				5.00			
Neola, Ia., Sunday School of St. Paul's Luth. Church	6.78	6.78							
Chicago, Ill., Golgotha Luth. Sunday School	100.00	25.00							
Neenah, Wis., Our Savior's Luth. Church	262.59	75.09	25.00	25.00	25.00				
Atlantic District W.M.S.: St. Paul's Guild, Penn Yan \$20, Lydia Lutheran, Salmonhurst \$20	40.00							187.50	
Albert Lea, Minn., Trinity Luth. S. S. for the LWA Milk Fd.	40.11				40.00				
Oakland, Calif., Peter Christensen	20.00							40.11	
Pewaukee, Wis., Galilee Luth. Church	67.91							20.00	
Pewaukee, Wis., Galilee Luth. Sunday School	7.01							67.91	
Creighton, Nebr., Mr. and Mrs. Carl J. Jorgensen in memory of Mrs. A. C. Nielsen	10.00							7.01	
Plainview, Nebr., Pastor and Mrs. Virgil Anderson in memory of Peter Hansen, Audubon, Ia.	2.00	2.00		10.00					
San Francisco, Calif., Mrs. A. C. Nielsen	10.00	5.00	5.00						
Beresford, S. D., Mrs. Anna Jessen in memory of Abe Rasmussen	2.00								
Beresford, S. D., a group of friends in memory of Abe Rasmussen	5.00	5.00						2.00	
Chicago, Ill., Atonement Luth. S. S. for Mrs. Inadomi's nursery	50.00	50.00							
Chicago, Ill., Atonement Luth. S. S. for Munchi Tudi of the Santal Mission									
Brush, Colo., Mr. and Mrs. H. C. Kjeldgaard in memory of Lt.	50.00			50.00					

Edgar Lassen	10.00			10.00					
El Bluffs, Ia., Our Savior's Luth. Sunday School	50.00		25.00		25.00				
El Bluffs, Ia., Our Savior's Luth. S. S. Christmas envelopes or Mrs. Inadomi's Kindergarten Class in Japan	39.17	39.17							
Ev. Mont., in memory of Mrs. Jens Holl: Mr. and Mrs. Tony Hundtoft \$5, Mr. and Mrs. Karl Hundtoft \$5	10.00		10.00						
Ev. Calif., Pella Luth. Sunday School for support of the boy James in the Sudan Mission	40.00				40.00				
Ev. Luth. Church, Wis.	1.00								1.00
Ev. Luth. Church, Klara Bogh	10.00	5.00		5.00					
Ev. Luth. Church, Marie Hansen	5.00		5.00						
Ev. Luth. Church, in memory of Ane Slat: an anonymous giver									
Ev. Luth. Church \$7.50	10.00			10.00					
Ev. Luth. Church, in memory of Peder Henriksen, Gra's Valley, Calif.: Mr. and Mrs. Harold Henriksen \$2, an anonymous									
Ev. Luth. Church \$2.50, El m Luth. Church \$7.50	12.00				12.00				
Ev. Luth. Church, Marie Hansen in memory of Peder Henriksen	11.25								11.25
Ev. Luth. Church, El m Luth. Church	57.40								57.40
Ev. Luth. Church, El m Luth. Church	551.25	125.00	125.00	125.00	125.00	26.25	25.00		
TOTAL	51077.67	13162.68	10188.50	11155.81	10576.02	660.53	419.04	4497.09	418.00

CHURCH AND SCHOOL DEVELOPMENT DRIVE

	Total Received	Dana Building Fund	Church Exten- sion Fd.
Previously acknowledged	207378.44	124270.46	83107.98
Geo. Ill., Golgotha Luth. S. S.	50.00		50.00
Total	207428.44	124270.46	83157.98

Received with thanks.

Blair, Nebraska, February 6, 1954.

BOOK REVIEW

Experiments (Evidences) of Spiritual Life and Health,
by Roger Williams. Edited with a Historical Introduction
by Winthrop S. Hudson. Published by the West-
minster Press. Price \$2.00.

nger Williams is a familiar character to the student of the Church as well as to the student of early American history. His convictions as a nonconformist both in matters of politics and of the Church must be respected. The convictions brought upon him a measure of deprivation and hardship. His views of temporal possessions he expressed thus: "God's children—as travelers and, as passengers in a ship—must use this world with all comforts of it with dead and weaned and mortal affections, as if they used them not" and sound like New Testament teaching.

M. Jorgensen.

When Williams' wife took sick and was near death, his physical illness reacted depressingly upon her spiritual health. As a good husband Williams was much concerned about the spiritual well-being of his wife. In order to restore her soul he wrote his "Experiments (or Effluences) of Spiritual Life and Health." While away from home "in the thickets of the naked Indians of America, in their wild houses, and by their barbarous customs" he wrote of 1) marks of the spiritual life, 2) marks of spiritual health, and 3) helps to preserve spiritual health.

The purpose of the writings Williams states in these words:

Since it pleaseth the Lord so to dispose of me and of
affairs at present that I cannot often see thee, I
am often to send to thee. I now send thee that which
now will be sweeter to thee than the honey and the
honeycomb, and stronger refreshment than the strongest

Every page of every chapter of the book breathes the spirit of childlike faith in God.

This is a book of importance in the work of restoring the handicapped to a right and honorable place in society.

If you have a friend or dear one who is physically or mentally handicapped but able to read, give him this book.

M. Jorgensen.

THE TERRIBLE BALANCE SHEET OF THE LAST WAR

the Vatican radio on the 1st September, the occasion of the twelfth anniversary of Nazi aggression in Poland, broadcast the balance-sheet of losses which the last war had inflicted on humanity. From these statistics, furnished by the I.C.O. it is seen that 32 million were killed on the battlefields, 15 to 25 million young men, old people and

New Books for Lenten Reading

A JOURNEY INTO FAITH

By Thomas S. Kepler

In these 40 devotional readings, Dr. Kepler brings "Constructive and workable answers to the great questions which laymen are asking about religion." In an informal, conversational manner he discusses some of the great themes of the Christian faith—God, Jesus, prayer, ethical life, sin, suffering, truth, and immortality.

For all who come with willing hearts and open minds this book offers deeper insights into Christian faith and the impetus to put that faith to work in daily living. JOURNEY INTO FAITH makes rewarding reading for the Easter season—or for any time of year. (A-1) \$2

DIARY OF A DISCIPLE

By William C. Berkemeyer

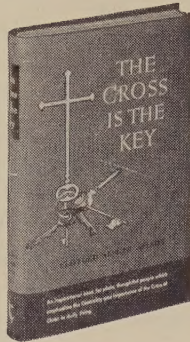
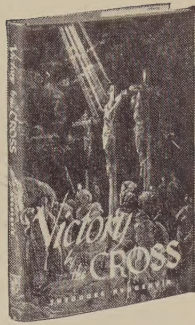
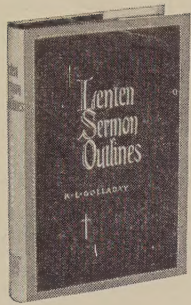
The diary form of this Lenten devotional book leads us in imagination to the viewpoint of an unknown witness faithfully recording the miraculous events of Gospel times. Interspersed with this record are his more personal comments and impressions. From his first contact with the Galilean after His baptism to the nightmare of Golgotha, the doubts and the final triumph, this unnamed disciple is fascinated by the Teacher, and compelled to follow and learn from Him. The diary entries cover the most outstanding events of those few brief years. For in number, they are designed to be read each of the forty days of the Lenten season. The passages have more than an historical interest—they recreate the questions and conflicts in the minds of those witnesses, revealing the time to be as current today as they were nearly two thousand years ago. (U37) \$1

THE MIRACLE OF THE CROSS

By Robert R. Brown

Here are the answers about the cross, straight from the eye-witness on Golgotha: from Longinus, the centurion in charge of the Roman soldiers who put Him to death. Here is the story of what the centurion saw, heard and felt. Who could discuss with more authority the whole background, drama and aftermath of Calvary in the human soul?

This is not fiction; it is Scripture-based devotional material filled with the inspiration of a deathless Christ and a questing humanity—a devotional book as lovely as Lent and the Easter season themselves. (R-76) \$1



LENTEN SERMON OUTLINES

By R. E. Golladay

A noteworthy source book for pastors as they plan their observances and sermons for the Lenten season. These outlines, illustrations, discussions, and Scriptural texts, will be excellent supplementary material in the preparation of sermons and Bible studies centered on the Holy Week. Primarily, it is concerned with character studies of the people who were taking part in the events of the Passion Story, such as Peter, Pilate, Judas, and Mary, and the various phases of Christ's sufferings. Reprinted from Golladay's LENTEN SERMONS AND OUTLINES with completely new format. (A-5) \$4.75

VICTORY BY THE CROSS

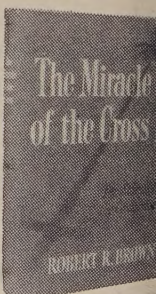
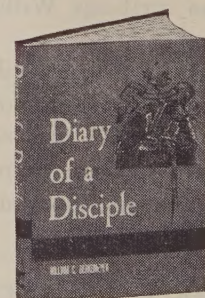
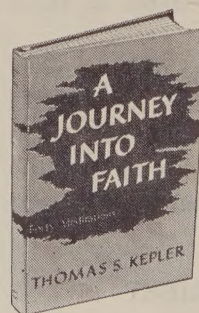
By Theodore Huggenvik

Lenten meditations for personal and family reading. Terse and to the point, the book is theologically conservative. Its attention is centered on Christ—as Savior and as Lord. Part I, "Our Liberation," has been based upon the Seven Last Words of Christ, and Part II, "The Lordship of Jesus," on the Second Article of the Apostles' Creed. (A-5) \$1.50

THE CROSS IS THE KEY

By Clifford A. Nelson

A successful pastor has given us in this book a refreshing interpretation of the meaning of the Christian life. The main thesis of these vibrant Lenten meditations is that from among the many keys and clues God has given us to unlock the meaning of these little lives of ours, the Cross Is the Big Key and Interpreter of everything. These are meditations for the layman to read and digest. Here are also sermon materials for the pastor but the book is not intended to be a collection of sermons. It is designed with the average person in mind for widespread reading. (A-6) \$2.50



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